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Thus, in the report of the above meeting, taken from the Boston Journal of July 1st, we see that piety, prayer, and piety are equal companions in the transactions of this Association. Not only are the resolutions of this Association, 'well received,' and the action of the meeting directed in accordance with them, but the very nature of the meeting itself, and the action of the meeting, is a practical illustration of the principles of piety, and piety, in the main, is the basis of the Association. The Association is a practical illustration of the principles of piety, and piety, in the main, is the basis of the Association.

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**MEETING OF COLORED CITIZENS.**

The colored citizens of Boston held a meeting on Tuesday evening, the 25th ult., in the vestry of the Twelfth Baptist Church, South street. Mr. John J. Smith called the meeting to order, and read the following list of officers, which was unanimously adopted:

President—ROBERT JOHNSON.

Vice Presidents—James W. Clark, William H. Logan, Coffin Pitts, John J. Sydney.

Secretary—John Stephenson.

The President, on taking the chair, made a brief speech, thanking the audience for the honor conferred upon him, and closed his remarks by urging upon the colored citizens the necessity of examining for themselves the present aspect of affairs; and if there ever was a time when their rights, in common with all mankind, as men and citizens, should be asserted, defended and acted upon, that time has come.

Short speeches were made by Geo. L. Ruffin and Geo. W. Lowther. Mr. Julian B. McCrea then introduced the following resolutions:

Resolved, That we, the colored citizens of Boston, will support with our voices and our votes, John C. Fremont, of California, as President of the United States, and Wm. L. Dayton, of New Jersey, as Vice President.

Resolved, That while we regard the Republican party as the people's party, the resolve in the Republican platform endorsing the Kansas free State Constitution, which prohibits colored men from going into that territory, and the determination of the Republican press to ignore the colored man's interest in the party, plainly shows us that it is not an anti-slavery party; and while we are willing to unite with them to resist the aggression of the Slave Power, we do not pledge ourselves to go further with the Republicans than the Republicans will go with us.

Mr. McCrea briefly supported the resolutions.

Dr. J. S. Rock was then introduced, and made an able, powerful and eloquent speech, which was received with the wildest demonstrations of favor. At one moment, it appeared as though every eye was bathed in tears; in the next, the whole audience was convulsed with laughter. The address was very brilliant, and one of Dr. Rock's best efforts. He is regarded here as the 'Athens of America,' as one of our first-class lecturers, and if he was white, there would not be honors enough in the State to confer upon him. He is as brilliant on the stump as in the Lyceum, and he has now given up his whole time to the great question of the day, and in the present campaign is devoting all his energies to secure the election of Fremont and Dayton.

Mr. John J. Smith next addressed the meeting, and urged upon them the necessity of seeing that their taxes were paid, and that their names were on the voting list.

A spirited discussion then arose in relation to the second resolution, in which Messrs. Smith, Ruffin, Lowther, McCrea, Johnson and Sydney took part, after which, the resolutions were unanimously adopted.

Mr. George W. Lowther then referred to the petition which Dr. Rock had presented to the Board of Mayor and Aldermen to have the word 'colored' struck off of the voting lists and tax bills, and characterized the action of that body as illiberal and entirely behind the spirit of the age, and in the coming election, we should not forget those men at the polls.

The meeting, which was very large, adjourned at a late hour, with three rousing cheers for Fremont and Dayton, and three more for the Massachusetts delegation in Congress.

**JOHN STEPHENSON, Secretary.**

**LUCRETIA MOTT IN LYNN.**

Salem, Aug. 27, 1856.

DEAR SIR: I had the pleasure of listening to an address, delivered at Lynn, last Sunday forenoon, by that honored pioneer of truth and liberty, LUCRETIA MOTT. The interest manifested towards her meeting was most gratifying. The hall which had been engaged for the purpose did not contain the large audience assembled, and they adjourned to the Universalist church, (Rev. Mr. Brooks's), which was freely open to one whom her own sex has disowned, and who stands prominent among the so-called heretics and fanatics of the day.

You will scarcely need to be informed that the address, which lasted more than an hour and a half, held the closest attention of the hearers, from beginning to end. Its topic was the Idea of Liberty. And the inspiration of that idea was followed without reserve, one momentous question supporting another very rapidly and discursively; yet the most careful and exhaustive analysis could not have given such impressive proof that all enslaving aims grow sweetly up together out of the single root of Spiritual Freedom. Every true theological, political, social reform flows gracefully in, as this current of an exalted moral instinct went on in its own natural and perfect way. No becoming assertion of our essential liberties seemed wanting;—from the elevation of the Soul, in its direct communion with God, above sectarianism, Bibliolatry, and the terrors and shames of theological superstition;—to the freedom of the body from needless disease and pain in its conformity to physical laws.

But it was the cordially affirmative tone of this thorough protest that made it so satisfactory. The atheism of the lower law priest and politician held up in it as really its most fearful aspect, as the abject self-satisfaction of a being whose nature fits him to know no master but God. The deplorable concessions of even the better portion of our citizens to slavery, in their political action, were rebuked in such tender charity and unwavering hope, that the warning and the encouragement were alike effective. And most refreshing was it at an hour when all relief in the power of the principles of Peace seemed stricken down in men's souls with the bleeding bodies of the brave and true in the Senate and on the border, to hear that lofty testimony from the heights of the Absolute Right and God which placed the assumed necessities of the crisis upon their true level, and asserted the freedom of a higher faith and heroism from their control.

Faith in the power of self-sacrifice, of fidelity to the conscience through good and evil usage; faith that personal malignity and devotion are ever engaged in breaking through the entire darkness of the evil day; faith in the entire competence of every man and woman to do high service, in whatsoever sphere, to God and man;—this was the word which must have touched every heart in that assembly, as it listened to tones so genial and encouraging, yet so uncompromising in their demand of an austere and rigorous moral obedience.

Mrs. Mott's eloquence has that invigorating energy which must always come from a full conviction on the part of the speaker that his hearers cannot help responding to what irresistibly stirs and controls himself. That Sunday morning, with its outer and its inner sanctity, will be long remembered with thankfulness and refreshment as rare as it was strong and pure.

In the evening, Mrs. M. delivered another excellent address in the same spirit at Salem, and in the course of it earnestly appealed to women to aim at the freest culture and most unselfish discipline, paying a deserved tribute to the anti-slavery women of Salem, whose unpretending and almost unaided labors for years have kept the radicalism of freedom and the cry of the slave before the people of this wealthy and conservative city.

Sincerely yours, SAMUEL JOHNSON.

In addition to bearing her timely and admirable testimonies in Lynn and Salem, Mrs. Mott has also spoken most acceptably to public assemblies in Nantucket, New Bedford, Plymouth, Worcester, Providence and other places. She has been accompanied by her estimable husband in this tour, and also by our beloved friends NATHANIEL and ELIZA BARRETT, of Nantucket. It was most gratifying to us to behold all their faces once more, for no truer friends of the slave have at any time been raised up in his behalf. May it be their happy lot to witness the jubilee.

**EXCITING NEWS FROM KANSAS.**

The following letter from Rev. Mr. Nute has been received by Rev. Mr. Tiffany of this city. It is covered by the latest mail from—

LAWRENCE, (Kansas), August 22, 1856.

The horrors of ruffianism grow thicker and closer around us. My house has become a scene of mourning. A brother-in-law came out to us, and reached our house a week since, with his wife, an only sister of mine. On Monday last, he started to return to Lawrence, leaving his wife sick. That night he was shot through the head by a band of ruffians, and his body was left in the town, where he declared: 'I went out for the soap of a d-d abolitionist, and I have got one.' This is only one of a score of such atrocities that have been perpetrated within a few miles of us during the last week. Three men have gone out of our door stricken to death by the hands of murderers. In each instance, the bodies have been horribly mutilated.

I have tried in vain to raise a company of men to go to the rescue of my brother's remains, to give them a decent burial, and for the effects about his person—all his money, &c. I have taken a rifle, and offered to be one of fifty to go. A sufficient number responded, and we were about to start, when the ruffians and their henchmen reached us. It was thought best to delay until we should get an answer from the officer in command of the U. S. dragoons, encamped about ten miles from this, to whom we had applied for a force to go with us. It came at night, refusing us, and saying that the way to get several companies to protect Pierce's bloody officials at Leecompton. Twice we have sent making the request of him for the protection of an escort to go with our teams to Lawrence for provisions, and twice we have been refused.

There is not a single sack of flour or a bushel of meal for sale in this vicinity, and we have at least two thousand men, women and children to feed. What shall we do—what can we do, but fight our way through, with the desperation of men who know themselves surrounded by merciless savages? This we are determined to do. You will have the report of bloody work before this reaches you. It may be that nothing short of a massacre of the southern people will arrest this nation to a sense of the inconceivable wickedness of the men who are at the head of affairs. You may imagine the feelings with which I read the cold-blooded sneers, the diabolical sport, which is made of our sufferings in the Boston Post, and the sneers of the Boston Herald. All the feelings of humanity, in all sense of decency, dead in the souls of the men who uphold this infamous administration!

[The murdered man was Mr. William Hoppes, lately from Illinois, and formerly of Somerville, Mass.]

**KANSAS—MURDER OF HOYT.**—The Boston Advertiser states that Mr. David Stuart Hoyt, who was murdered near Franklin, by the Southernists, was a native of Deerfield, in this State, and belonged to a highly respectable family in that town. He was well known in the western part of this State as a young man of courage and enterprise; and during the Mexican war he served in the army. The following is an account of the murder of Mr. Hoyt, from a correspondent at Lawrence, Kansas, to the Advertiser, for whose integrity it strongly vouches:

'The murder of Hoyt surpasses all that has preceded it in ferocity. He left my cabin but an hour before with no arms but a knife in his belt, to reconnoiter the camp, which the banditti from Georgia had just established within a few miles of us on the other side of the Wakarusa. Next morning, a report came that Lawrence that a little boy saw several men take a man into the bushes, answering to his description; heard several shots; waited until the men left, and went in and found a corpse.

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## POETRY.

## NOT CARNAL BUT SPIRITUAL WEAPONS.

And then must the people of Kansas take the sword to defend themselves.—GERRIT SMITH.

The good man takes no sword to fight,  
Though blood-stained blades hiss and swear;  
More strong his weapon—'tis the Right—  
He knows 'twill conquer every where.

I know his blood at times will boil,  
While thinking of the burning town,  
On Kansas' rich and virgin soil,  
Where Barter sleeps, and murdered Brown.

Electric tingles every vein  
At thoughts of Summer in his gore,  
Struck fully by the rancid Cain,  
Martyr of Truth on Senate floor.

'Tis true such things are hard to see—  
But then, the oppressor is the slave;  
His soul ne'er felt true liberty,  
And never can this side the grave.

Though others murder, steal and swear,  
Is it for us to follow them?  
For Christ shall we the dagger bare?  
A devil turn to evil men?

Cleanse this own soul, thou man of sin,  
Ere thou the ruffian horde condemn;  
Look! find the same base heart within,  
Which thou exclaimst plainly see in them.

It matters not who can speak  
Great swelling words for Truth and Right,  
If we're the moral power we seek  
As wish with carnal words to fight.

We're just as base as he can be,  
If we can take the sword and slay;  
Talk not to me of Liberty,  
Ye who advise the deadly fray!

The moral part of man ne'er yet  
With carnal force could kill;  
'Tis plain that those who thus forget  
Who'er they are, are ruffians still.

Richfield, N. Y. DANIEL HITCHINS.

The following lines were written in view of the late threatening aspect of affairs between England and the United States:—

## A VOICE FOR PEACE.

Patience—oh! proud and high-spirited nations,  
England, America—bear and forbear;  
Patience!—if both of us will have patience,  
All may be well by a truce of care.

Only, instead of hot words with each other,  
Hear without striking, and speak without guile,  
And, as to war between brother and brother,  
Count up the cost of it—it is worth while!

There should, indeed, be invincible causes,  
More than a matter of pride or of pride,  
More than some questions and quibbles of clauses,  
Partisan squibs, and whatever beside;

There should be wrongs, and much long-enduring,  
Mutual sins in a black double file,  
There should be evils past bearing or curing,  
Ere such a war could be worth while.

What! shall a blunder or two and a bluster,  
Got up by governments for their ill-uses,  
Or the fierce pranks of some shrewd filluster,  
Turn into enemies kinsmen and friends?

Both of us may be ambitious and jealous,  
Some even here in this little file,  
Much such as you, are intractable fellows—  
But to be foes would be hardly worth while.

Freedom's own children each other destroying,  
Raving in folly, and raging in sin!  
Think how the despots of Europe, enjoying  
Such a vile massacre, gladly would grin!

Think of the blood to be poured out like water,  
Blood to disgrace us, as well as defile,  
Think of the havoc and rapine and slaughter  
All in one family—it is worth while!

Ruin without mitigation or measure,  
Ravaging all that is good in the world,  
Myriads of lives and millions of treasure  
Down to perdition remorselessly hurled!

Liberty scandalized, progress retarded,  
Commerce by wholesale on Bankruptcy's file,  
Countries laid desolate, cities bombarded,  
All because pride says, a war is worth while!

Oh! that a spirit of better confiding,  
More than diplomacy's craft comprehends,  
Were the good rule of humanity guiding  
Governments how to keep peoples good friends!

No bitter paragraphs brimming with bile,  
Made us all utterly bad politicians,  
Dreaming that such a war could be worth while!

All that is wicked on history's blazon,  
Would be but innocence guaged with our crime;  
Guilt, such as wondering demons might gaze on,  
Wide as the world, and unending with time;

For our carnage fraternal, terrible, gigantic,  
Broadly would crimson, for mile upon mile,  
Both the world's highways, Pacific Atlantic,  
Ay, and both hemispheres—'tis worth while!

Neither of us (we are both Anglo-Saxon)  
Ever give up, or ever give in;  
Victory neither have ever turned backs on,  
Always we perish, or always we win.

Russians and Prussians, and other like tribes,  
Fight with a courage we wouldn't revise,  
But for us two there is only one issue,  
Must we be conquerors?—is it worth while!

No! we are Giants, but sons of one Mother;  
Let not the pigmies rejoice in our strife;  
Let us forgive, as brother with brother,  
Aye, and help on another in life;

We can do good by wholesale together,  
Winning man's welfare and Heaven's own smile;  
We can do evil—the scale is a feather—  
Which is worth while, brother, which is worth while!

London. MARTIN F. TEPPEL.

## THE LADY'S YES.

BY ELIZABETH BARRETT BROWNING.

'Yes!' I answered you last night;  
'No!' this morning, sir, I say!  
Colors seen by candle light  
Will not look the same by day.

When the tabors play'd their best,  
Lamps above, and laughs below—  
'Love me' roundled like a jest,  
Fits for a fit for No!

Call me false, or call me free—  
Vow, whatever light may shine,  
No man on this face shall see  
Any grief for change on mine.

Yet the sin is on us both—  
Time to dance is not to woo—  
Woe's light makes flicker truth—  
Scorn of me recalls on you!

Learn to win a lady's faith  
Nobly as the thing is high;  
Bravely, as for life and death—  
With a loyal gravity.

Lead her from the festive boards,  
Point her to the stary skies,  
Guard her by your faithful words,  
Pure from courtship's batteries.

By your truth she shall be true—  
Ever true, as wives of yore—  
And her yes, once said to you,  
Shall be yes forevermore.

## THE LIBERATOR.

## AN INQUIRY.

FREMONT, IND., Aug. 11, 1856.

DEAR GARRISON: In the LIBERATOR of the 1st inst., you make a statement, in your 'Remarks' in answer to B., in the 6th division, in these words:—'Indeed, properly speaking, there is but one government, and that not human, but divine; there is but one law, and that "the higher law"; there is but one ruler, and he is God.' And again, under 'S,' you say, 'Our theory is, that what is properly called government is either a chain of iron or a rope of sand,—either despotic or licentious, or both,—and hence must ultimately perish; and that men are to be guided, not by brute force or penal law, but by the spirit of love, justice, mercy, and good will to the whole human race.' And again, 'At the same time, we are far from discarding those arrangements and regulations of society which involve no violation of the principles we have laid down, and which, in the nature of things, are necessary to the welfare and comfort of every community.'

Now, dear sir, to me, this is truly unintelligible. 'Properly speaking, one government, and that divine; one ruler, and he God.' I understand that, what God any person has, even in his mind's eye, is but the reflection of himself, and consequently, a divine government must vary among men as this idea of God varies. So, to me, that leaves no tangible government whatever.

Properly called government either a chain of iron or a rope of sand, etc.; (1) 'despotic or licentious, or both,' etc. You do not mean that this is properly called government, do you? The fact that you do not 'discard arrangements or regulations,' etc., leaves me to infer that you do hold to some tangible idea of government, from the fact, again, that you say that these, 'from the nature of things, are necessary,' etc.

With the other criticisms, or the remainder of your answer to 'B,' I find no fault in particular. But the part to which I have referred is so far out of my understanding, that I fear there may be priesthood lurking behind it; a little of the idea that God has great mysteries, which poor man cannot understand in his common capacity, but the priest can, unless you press him too hard, and then he too will hide behind the 'great mystery of godliness.' Of course, I as yet do not believe that you will do this, but expect a candid answer, which will completely and fully solve what to me appears as dark as Erebus.

Yours, truly, W. HOPKINS.

(1) Our friend misquotes us. We said, 'what is properly [not improperly] called government,' &c. We cannot express our views with more clearness.—Ed.

TO FRANCIS BARRY. FARMINGTON, Mich. Aug. 23, 1856.

MY FRIEND: In a note addressed to me by you in THE LIBERATOR of Aug. 23d, you say, alluding to a resolution discussed at a Convention held at Sheboygan Falls—

'The author of this resolution is ignorantly or maliciously guilty of an atrocious slander.'

I wrote, presented and advocated that resolution. I know what I meant by it, and the words express exactly what I meant—no more, no less; viz., that Spiritualism rejects Free Love, as 'entempered by Abraham, Jacob, David and Solomon, and by all who believe God once established or allowed polygamy and concubinage, and inculcates the principle of an exclusive conjugal love, (between one man and one woman,) as the only basis of a happy home, and a spiritual and healthy offspring.' The advocates of the divine origin and authority of the Bible advocate polygamy and concubinage. Spiritualism rejects them, and inculcates an exclusive conjugal love between one man and one woman. This is all the resolution was designed to express, all it does express, and all it intimates.

Does Spiritualism reject Free Love, as this understood, and inculcate an exclusive conjugal love? If it does, then it contains no 'atrocious slander' against Spiritualism.

But you think the slander is directed against the advocate of Free Love. That some advocate and practise Free Love as meaning Free Lust, as did Abraham, Jacob, David and Solomon, I know. That some who advocate Free Love understand by it, as it exists in the conjugal relation, an exclusive love between one man and one woman, I also know. These believe that conjugal, or marriage love, is, by a necessity of our being, exclusive; that where conjugal love exists, it exists for one object, and one alone; that it is impossible for one man to love two women, conjugally, or a woman two men; that no man who loves one woman conjugally can feel willing she should live with other men, as he wishes her to live with him, and so in regard to the woman. As to the former case, they will see no 'atrocious slander' in the resolution; as to the latter case, the resolution makes no allusion to them, directly or indirectly.

Certain I am, that those who inculcate the divine authority of the Bible, as a whole, and say that God approves American slavery and the licentiousness of Abraham, Jacob, David and Solomon, are wholly unfit to teach the world the true relation of marriage and parentage, and to be the guardians of sexual morality. They are the supporters of a debasing and boundless sensualism. The pro-slavery clergy, churches and government of this nation are the keepers of a huge national brothel, in which they confine one sixth of all the women of the country, for purposes of prostitution. The advocates of the divine authority of the Bible assert that it is in accordance with Nature and Nature's God for a man to have seven hundred wives and three hundred concubines.

Yet, these clerical and Christian (?) advocates of American slavery, and of the divine origin and authority of the Bible, are the very people who cry out most vehemently against Spiritualism, because, as they say, it sanctions Free Love—by which they understand polygamy and concubinage, as practised by the Mormons, and by David and Solomon. It ill-becomes believers in the divine origin and authority of the whole Bible to say one word against polygamy, concubinage, prostitution, or free love, in the sense in which they themselves explain it; for, according to the fundamental article of their religious faith, boundless licentiousness is consistent with the most exalted piety and the most perfect wisdom. They teach the world that a man may be a man after God's own heart, and live in promiscuous sexual indulgence with more than fifty women, and be the wisest man that ever lived, or is to live, and retain in his brother one thousand women, for the gratification of his sensual passion. Is it any wonder that American slavery and polygamy find protection in the American church?

Every eulogy on the Bible, as a whole, is a eulogy on polygamy and prostitution; every apology for slavery is an apology for the abolition of marriage and universal concubinage. May Spiritualism, with her purer and more ennobling views of marriage and parentage, and of the relations of the sexes, go forth to the conflict with Sexualism, under every name and form, until men and women shall more perfectly understand and accomplish the true and exalted mission of each to the other!

HENRY C. WRIGHT.

REPUBLICANISM IN VERMONT. RANDOLPH, Vt., Aug. 25, 1856.

MR. GARRISON: I here send you some resolutions which were rejected by a Republican Convention assembled at Chelsea, Orange Co., Vt., on the 8th inst.

I do not send you these resolutions because they are in keeping with the advanced state of mind in your Society, but to show that the Republican party are simply restrictionists. They deny the intent to disturb slavery where it is already established, but wish to confine it within its present limits. They consent to

the right of Kentucky to hold slaves in her own State, but deny her right to carry them into Kansas; as though State lines could change the rights of man.

If the Constitution of the United States guarantees and protects slavery where it is now established, and the Republican party (as they do) consent to it, they are morally guilty of all the evil growing out of the institution, and are guilty of theoretical and practical piracy.

Affirming as we do that slavery is an outlaw, we deny that there can be a law made to establish, defend or protect it, any more than there can be to protect murder, robbery, theft, or any other crime. For law we say, freedom through all the land, to all its inhabitants. Then, with liberty goes the right of soil to make every one an inalienable home. No man has liberty to give. It is the inspiration of the soul, and each must assume it.

These resolutions we sent to the Freeman, and they were rejected for their radicalism.

Whereas, it is conceded that liberty is an inalienable right; therefore,

Resolved, That slavery is piracy, and that slaveholders are practical pirates.

Resolved, That the present Administration, condescending as it does to strike hands with slaveholders, has shown itself, in the light of truth, to be more contemptible than the despots of Europe, and should be denounced as a traitor to freedom, and dangerous to the safety of the Republic.

Resolved, That every slave in the United States has a natural and inalienable right to liberty now; and it is the duty of every American citizen to proclaim freedom through all the land, to all its inhabitants.

Resolved, That the Constitution of the United States, when explained by the language of Democracy, is not a slaveholding instrument, and should never be used for such a villainous purpose.

Resolved, That the time has come for action, and that we will never lay down our arms until the last slave on the American soil shall lift up his hands to God and say, 'I, too, am free.'

B. W. DYER.

## THE LIBERATOR.

## A UNION WITHOUT A COMPROMISE.

DEAR LIBERATOR:

We have had two demonstrations in this town—one by a few Democrats, and the other by a crowd of Fremonts. The national flag, with the inscription, 'The Constitution, the Union, and the Democratic party, one and inseparable,' describes one, and the national flag, with 'Liberty and the Union, Free Speech, Free Territory, Fremont and Dayton,' represents the other party.

Both parties glorify the Union. Much as we prefer the Fremont to the Buchanan platform, we deem them both vitally defective. By the courtesy of the Fremont Club, I was invited to speak at their out-door and their in-door meeting. Having the outline of United States may before us in the evening, we could see how the boasted land of liberty was darkened by slavery.

I directed particular attention to the fact, that we are responsible for the thirty Representatives in Congress, who will continue there to darken public councils until the Constitution itself, which puts them there, is vitally changed.

Alas! how few seem to appreciate the doctrine of uncompromising morality! Before leaving the hall, I was met by three of the Club, who were deeply excited by what they deemed my fanaticism and my hostility. It will be a long day before the apostle's condemnation of doing evil that good may come will be appreciated.

If the Union was not formed by consenting to moral evil, let it be proved. If it was formed by consenting to moral evil, then its moral character is not Christian. If it has provisions for moral evil, its having provisions also for moral good will not save it from wickedness.

I serve God in nine cases out of ten, and in the tenth serve Satan, I am a wicked man; and the more so, if I cover up my wickedness by ambiguous speech.

Yours, for a Union without a Compromise, W. G. BABCOCK.

Harvard, Mass., August 26.

EXPLANATORY LETTER. GLOUCESTER, Aug. 29, 1856.

DEAR MR. GARRISON: I have just heard of an account of the meeting of Progressive Friends at Longwood, by William Logan Fisher, some portions of which are certainly erroneous. Some one is represented, I am told, as commenting upon the 'abuses' of Garrison and the Garrisonians, and Samuel J. May is made to concur in such remarks. Now, that some one can be no other than myself—indeed, Mr. Fisher is reporting his own observations; but certain it is that I said nothing of this kind. What I said and do say is, that I dissent from your 'Philosophy of Reform,' as expounded by WENDELL PHILLIPS in a lecture with that title.

The method there proposed was personal criticism—that is, iconoclasm, destruction of popular idols. I should not adopt such a rule. On the contrary I should say, Let us avoid personalities and investive when we can. Heaven knows that in our day, one's ability in that kind may prove extremely small. To be sure, I have felt a little doubtful about my own doctrine, since reflecting upon the satisfaction I have had in the flying alive of Gov. Gardner by Mr. Phillips. But on the whole, I shall perhaps keep to my former opinion.

In fact, I differ in opinion from you in many points; but he honors most. But what I said at Longwood was just what I say here, that I do not believe invective ought to be systematized, and adopted as a permanent agency for the promotion of reform. At the same time, if the hot word must come, then it has a right to come. Respectfully yours, D. A. WASSON.

Under all the circumstances, it might appear an affectation of modesty, on our part, to decline occupying the distinguished position assigned to us in the following Proclamation; but what is to be done, if we are not 'respected accordingly,' we do not know; but it may all be made plain hereafter.—Ed. Lib.

PROCLAMATION. In the name and by the authority of 'the Lord God of Shem,' to all the inhabitants of the World and dwellers on the Earth—Greeting:

WILLIAM LYDIE GARRISON is the lawful President of the first dominion, for the term ending the fourth day of March next. His Place is the National Palace, supplanting President Pierce in the occupancy of said Palace. President Garrison will be respected accordingly.

Hon. GERRIT SMITH is General in Chief of Wisconsin, Minnesota, Iowa, Nebraska, Kansas, and Northern Missouri, with full powers to establish justice and to secure the blessings of liberty in Kansas and Northern Missouri.

The slave codes of Delaware, Maryland, Kentucky, Tennessee, and Northern Missouri being inconsistent with the blessing of the Lord God of Shem, said codes, in the States and part of a State above named, of necessity, end with said blessing. And inasmuch as it is written, (Isaiah 60:21.) 'Thy people all righteous; they shall inherit the land for ever,' it will be understood, a refusal to yield to the blessing will be followed by the ejection of those who choose the curse.

General WINFIELD SCOTT is the lawful President of the third dominion. He is charged with the establishment of justice in said dominion. President Scott's term of four years will end on the fourth day of March next. President Pierce, 'cut asunder' from the first and third dominions, will find his place in the second dominion, where his authority will end on the fourth day of March next.

The Constitutional Citizen. ES E. PRICE.

Mount Zion, August 26th, 1856.

DEAR SIR:—I have sent you some resolutions which were rejected by a Republican Convention assembled at Chelsea, Orange Co., Vt., on the 8th inst.

I do not send you these resolutions because they are in keeping with the advanced state of mind in your Society, but to show that the Republican party are simply restrictionists. They deny the intent to disturb slavery where it is already established, but wish to confine it within its present limits. They consent to

the right of Kentucky to hold slaves in her own State, but deny her right to carry them into Kansas; as though State lines could change the rights of man.

If the Constitution of the United States guarantees and protects slavery where it is now established, and the Republican party (as they do) consent to it, they are morally guilty of all the evil growing out of the institution, and are guilty of theoretical and practical piracy.

Affirming as we do that slavery is an outlaw, we deny that there can be a law made to establish, defend or protect it, any more than there can be to protect murder, robbery, theft, or any other crime. For law we say, freedom through all the land, to all its inhabitants. Then, with liberty goes the right of soil to make every one an inalienable home. No man has liberty to give. It is the inspiration of the soul, and each must assume it.

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B. W. DYER.

## THE LIBERATOR.

## [Correspondence of the Anti-Slavery Standard.]

THE ARGUMENT.—The Correspondent tells the News also of his Natural History—He defines the position of the Garrisonians—And describes the Negotiations at Wheatland—Their simplicity and reasonableness—the final surrender of the Sage—Policy's Sermon on the Loaves and Fishes—How ours are to be parted—Mr. Garrison and the Liberator of Wheatland—The honorable demands of Mr. Phillips—Mr. Choate's rivalry—The Sims Commissioner on the Anxious Seat—Prospects of the late Corresponding Editor—His love of humanity—His tenderness for the ministry—Provision for the Editors.

Boston, Aug. 25, 1856.

Have you heard the news? Of course, you must have seen the statements in the Republican and other papers; but, very likely, you did not attach much credit to them. In fact, we did not mean to have the fact known just now; but as the cat has been let out of the bag, it's of no use trying to rack her again. This particular breed of the feline race belongs to the family of the High Steward of the Lord Marquis of Carabas, the redoubtable Boss in Boots—only their boots are seven-leagued ones, and it is to no purpose to attempt heading them off.

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B. W. DYER.

TO FRANCIS BARRY. FARMINGTON, Mich. Aug. 23, 1856.

MY FRIEND: In a note addressed to me by you in THE LIBERATOR of Aug. 23d, you say, alluding to a resolution discussed at a Convention held at Sheboygan Falls—

'The author of this resolution is ignorantly or maliciously guilty of an atrocious slander.'

I wrote, presented and advocated that resolution. I know what I meant by it, and the words express exactly what I meant—no more, no less; viz., that Spiritualism rejects Free Love, as 'entempered by Abraham, Jacob, David and Solomon, and by all who believe God once established or allowed polygamy and concubinage, and inculcates the principle of an exclusive conjugal love, (between one man and one woman,) as the only basis of a happy home, and a spiritual and healthy offspring.' The advocates of the divine origin and authority of the Bible advocate polygamy and concubinage. Spiritualism rejects them, and inculcates an exclusive conjugal love between one man and one woman. This is all the resolution was designed to express, all it does express, and all it intimates.

Does Spiritualism reject Free Love, as this understood, and inculcate an exclusive conjugal love? If it does, then it contains no 'atrocious slander' against Spiritualism.

But you think the slander is directed against the advocate of Free Love. That some advocate and practise Free Love as meaning Free Lust, as did Abraham, Jacob, David and Solomon, I know. That some who advocate Free Love understand by it, as it exists in the conjugal relation, an exclusive love between one man and one woman, I also know. These believe that conjugal, or marriage love, is, by a necessity of our being, exclusive; that where conjugal love exists, it exists for one object, and one alone; that it is impossible for one man to love two women, conjugally, or a woman two men; that no man who loves one woman conjugally can feel willing she should live with other men, as he wishes her to live with him, and so in regard to the woman. As to the former case, they will see no 'atrocious slander' in the resolution; as to the latter case, the resolution makes no allusion to them, directly or indirectly.

Certain I am, that those who inculcate the divine authority of the Bible, as a whole, and say that God approves American slavery and the licentiousness of Abraham, Jacob, David and Solomon, are wholly unfit to teach the world the true relation of marriage and parentage, and to be the guardians of sexual morality. They are the supporters of a debasing and boundless sensualism. The pro-slavery clergy, churches and government of this nation are the keepers of a huge national brothel, in which they confine one sixth of all the women of the country, for purposes of prostitution. The advocates of the divine authority of the Bible assert that it is in accordance with Nature and Nature's God for a man to have seven hundred wives and three hundred concubines.

Yet, these clerical and Christian (?) advocates of American slavery, and of the divine origin and authority of the Bible, are the very people who cry out most vehemently against Spiritualism, because, as they say, it sanctions Free Love—by which they understand polygamy and concubinage, as practised by the Mormons, and by David and Solomon. It ill-becomes believers in the divine origin and authority of the whole Bible to say one word against polygamy, concubinage, prostitution, or free love, in the sense in which they themselves explain it; for, according to the fundamental article of their religious faith, boundless licentiousness is consistent with the most exalted piety and the most perfect wisdom. They teach the world that a man may be a man after God's own heart, and live in promiscuous sexual indulgence with more than fifty women, and be the wisest man that ever lived, or is to live, and retain in his brother one thousand women, for the gratification of his sensual passion. Is it any wonder that American slavery and polygamy find protection in the American church?

Every eulogy on the Bible, as a whole, is a eulogy on polygamy and prostitution; every apology for slavery is an apology for the abolition of marriage and universal concubinage. May Spiritualism, with her purer and more ennobling views of marriage and parentage, and of the relations of the sexes, go forth to the conflict with Sexualism, under every name and form, until men and women shall more perfectly understand and accomplish the true and exalted mission of each to the other!

HENRY C. WRIGHT.

REPUBLICANISM IN VERMONT. RANDOLPH, Vt., Aug. 25, 1856.

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